

AN HEAVENLY
WONDER
OR,
A Christian cloath'd with
CHRIST
Purposely penned to com-
fort CHRIST'S Sin-sick-
SPOUSE,

By SAM: MOORE, Minister of the Go-
spel of God sometimes at Brides in Fleet-
streete, L O N D O N.

*There appeared a great wonder in Heaven, a woman
Cloathed with the Sun, and the Moon under her feet,
and upon her head a Crowne of twelve Starres, Rev.*
12. 1.

*Thy beauty is perfect through my comelinesse which
have put upon thee, Ezek. 16. 14.*

L O N D O N,
Printed by Matthew Simmons, 1650.

AN HEAVENLY
WONDER
OR

A Christian's cloath

GILBERT

Propably penned to com-
for CHRIST'S SICK-
SPOUSE.

By SAM: MOORE, Minister of the Co-
munity of Christ in Lon-
don.

There is a great number in London, who
are afflicted with the Spirit, and the Ministry of the
Word is not heard a Quarter of the Year.

The Church is perfect, though we are not perfect
in our own hearts, &c.

LONDON
Printed by J. Smith, 1720.



*To the truly Honorable,
and my very well beloved friends
in Christ, and quondam Auditors;
Col. Anthony Stapley, Col. Herbert
Morley, Col. John Downs, Mr. Wil.
Hay, Mr. Francis Allen, Alderman
of the famous City of London; and
Mr. Henry Herbert, Esquires, Mem-
bers of the Right Honorable the Parlia-
ment of the Common-wealth of Eng-
land.*

Honorable Sirs,



*In bath an will name all
the Scriptures over, and
it hath not its name for
nought; it never had a
good look from God; God
doth as it were strive for comparison;*

The EPISTLE

to set out the vilenesse thereof: its
 compared to the blood, & pollutions of
 Infants, to the corruption of rotten Sep-
 ulchers, to the scum of a seething pot,
 and what not? all which are but sha-
 dows of its deformity, the substance
 thereof is beyond compare: yet laies
 Christ his skent over the uncomely sin-
 ner, to make him an heavenly beauty,
 never asking ought with him, but what
 he ha's promised to worke in him; and
 this is the fruit of his crucifixion, re-
 surrection, ascension; and reigne, the
 acceptation of the person, and ablation
 of the sin; do's not this make us won-
 der? why cry we not out, who
 made us to differ? Lord! How is't
 that thou shewest thy selfe to us, and
 not unto the world? That was a good
 saying, Lord, I am an Instrument for
 thee to touch; but our steeled hearts,
 till touched with this Loadstone, are
 neither drawen nor driven: Christ ap-
 pears, Lawyer-like, in Heaven, for his
 owne Clients, to nonsuit all the Devils
 accusations, and make his darts dunt-
 les: who's the great Master of Requests
 there

16.6.

11, 12.

13.

16.8.

subet, gra-
 matic. preci-
 Deo quod
 prestat.

14.22.

Zianzen.

Christ hath

ubera as

as his

ways

olati-

as well as

rection.

there, but he, who's near us in incarnation? and can he know us at a distance, in the businesse of intercession? this is that Jesus, who gave both vertue, and value to his own death, both to satisfie, sanctifie, and save; this is he, of whom we may well say, as writers of the Jasper; its easier to admire, then declare it, and far more easie to say what he is not, then what he is; and truly, there shall be a succession of Christs name and fame, till he hath given up to his father, his all at last, with behold here I am, and the children thou hast given me; O! that his love would beget its owne likenesse, that many might have an aptnesse of reception, for the heavenly influence, image, and impresse; if we give not him our affections, are not all for God, our actions will be abortive, still borne.

What! that the flesh should be clothed with the Spirit, and sin covered with grace, doe's not this attract love? what will do it then? besides this, after once Christ is ours, we are armed against all crosses, outward or inward. Credit God

Et
is
fl
no
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S
let
exper
opus
sostom.

Hebraey.
Amar Dei
ectatione sui
nec se sine esse
juris. Proprie
te domine,
propter te. Quic
quid agas prop
ter Deum agas,
do all for
Gods sake.
Qui misit
genitum, in
st vultum,
quid tandem
tibi negaturus
est?
Bern.

The EPISTLE

God should we then, who giving great things, gives, in those gifts, a grant of the lesse; we may take his bare word, and trust him, and that against sense, in things invisible, and against reason, in things incredible; for true trust in this Trustee, is a remedy before the remedy comes; that being brought, and made present to faith, which is distant, and as it were lost to sense; Thus Abraham, and others saw as farre off, what by faith they embraced as it were at hand. No such Midwife as faith; it hath delivered, even graves of their dead, and gathered one contrary out of another Honey out of the Rock. Hence absent joyes are present, wants are plenitudes, and calamity is beguiled; as good society, deals with the time. Nazianzen rejoiced that he had something of value (viz. his Athenian learning) to loose for Christ. Anexagoras, being asked wherefore he was borne, repli'd, Ut Cœlum contemplar, that I might busie my thoughts about Heaven; Hierome to comfort an afflicted Hermite, wisht him to take a few

ah 5. 35, 36.
crede est
August.
quam con-
Den confisi.
cut, 3. 2036.

The Word is
compared to
Honey, who's
nature it is to
urge green
wounds, mol-
though it
aust paige to
he exulce-
parts.
era purgat,
morder,

apho. problem.

a few turnes in Paradise, by meditation, and assured him, so long as he had that in minde, he should not be sensible that he was solitary, and alone. This day, said Master Bradford Martyr, I thinke, Hearty Hooper, Trusty Taylor, and Sincere Saunders, end their course, and receive their crowns; the next am I, which hourely waite for the Porter to open me the gates, after them to enter into that rest; God forgive me my great unthankfulnessse, for that exceeding great mercy. Thus like Rivers, all saints run into the Sea, Jesus Christ, their Ocean sweetnesse, even into him, who is savourest to the saints in deepest distresse, and helps men forsaken of hope: 'tis he that made Martyrs goe as merrily to dye, as ever they did to dine; who then can turne his back on sweet Christs bleeding embracements, and kick at his naked bowels?

But this, even this glasse! is the Cordolium (hearts grief) of the gracious, that this Lambe is prized one! of a few, the most are but pictures of Piety

In Paradise
men's com-
bulars
in trees
eris.
Foot, as the
mon p. 184

ad. won

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They. There's something more I would
 mind you of, I believe, for I have
 our sufferings, prompt and hearty
 to bear them; every Christian is a Chri-
 stian, Grace is in continual conquest
 with corruption, only glory makes
 totall conquest; this Captaine of Sal-
 vation was made perfect through suf-
 fering for sin, that he might bring many
 sons to that glory: sufferings hurt not
 when there is an assurance our sins are
 Sepulchred in the Saviours wounds.
 Master Knox a little before his death,
 rose out of his bed, and being asked
 wherefore, he, being then so sick as he
 was, would do so: he replied, that he had
 sweet meditations of the resurrection
 of Christ that night before, and now
 he would go into the Pulpit, and impart
 that to others, he had felt in his owne
 soule. The neerer any thing is to its
 center, the stronger and swifter it
 moves; the wine of the Spirit of God,
 and the water of life is strongest in
 Saints when drawing to an end. Spi-
 rituall motions are quickest, when na-
 turall ones are slowest; most sensible are
 they

they when the holy begins, as doth the
 lisse; most lively when dawns the day
 ing; the sun shines most amiable to
 wards the defects, and so ever, the nearer
 er they run to the sou, the sooner are
 they met with the tyde; O how won-
 drous sweet to ponder the doings and
 sufferings of Christ; by which he hath
 made soire sinlesse; all fair and comely
 in his owne ornaments. Truly Saints
 should rise with their Saviour, and
 thinke on their own countrey, their fa-
 thers house, and meditate the heav-
 ly mansions above, more then inferi-
 our good; This world's but their place
 of commoration, heaven's their place
 of conversation, that hath foundati-
 ons, but earth hangs on nothing, as Job
 hath said; and a sanctified fancie
 climbs upon creatures as on a Ladder
 to Heaven; Saints have Heaven afore-
 hand, in pratio, in promisso, in
 primitiis. Some, have their non ul-
 tra, are not winged for heaven, but the
 gracions have their ulterius, still on,
 on, farther yet; and their sublimius,
 yet higher still, their profundius,
 still

Fugendum
 clarissimum
 triam, ibi po-
 ter, ibi amia.
 Plotinus.
 Discipulo solus
 tecumq; O
 Christe man-
 Porro fac re-
 ni non quot
 cumq; uti.
 Parens a little
 before his
 death.
 Uthens was
 the Emblem
 of Charles the
 Fifth.

The EPISTLE

still deeper; and the deeper the sweeter,
if we dive in the Ocean Christ; and a
Christians motto should be; None
but Christ, none but Christ, as said
the Martyr, when he held up such
hands as he had, with his fingers ends
flaming, *caro cruciatus et non victus* the
more paine, the more gaine, said Igna-
tius, I had rather be a Martyr, then a
Monarch, its to my losse if you bate me
any thing of my sufferings said Gor-
dius; things laid out for God do not
perish, but flourish; our dyeing com-
forts are alive in Christ our life and
theirs. The passion-dayes of Mar-
tyrs were called, *Natalitia salutis*,
salvation birth-dayes, the day break
of eternall brightnesse.

The next thing is that we lissen and
comply with the motions of the graci-
ous spirit, and withdraw our consent
from reiteration of sinne interceded
for and by us forsaken; a sinne which
is directly against the sonne, though
'tis true in depraved nature, the act
and consent goe both to evill, the stub-
borne

amberts
and mon.

temporalia Dei
sunt imbecilla
periculis sed
curantur.
shop of
killaine.
oh Manlij.
com p. 339
all holy war.

out, in the
eyes of sin
ill, nisi coa-
agit, do's
nothing with
good will.

herne voice hereof is, I doe evill and
will do it, yet in grace, though the act go
sometimes to sin, the consent is absent,
and its mournfull voice is, the evill
which I would not that doe I; in
Glory, the act and consent goe both to
good, and all good, and neither of them
to any evill, the triumphant voice of
which, is, the evill which I would nat,
I doe not, and the good which I would,
that doe I.

Sirs, We live in an age wherein
there's a succession of raw and uncon-
cocted conjectures, and conceptions,
of good and evill; be you instant and
constant with God, for soundnesse of
judgement, and sinceritie, which is the
Mother of serenity; now alas! Pseudo-
Christ's have brought forth Pseudo-
Christians, yet happy is the man that
defile not his garments, hee shall walk
with God in white, for he's worthy. in

Let fallen brothers be restored in the
Spirit of meeknesse, set in joynit againe,
as the Greek word is; as Chyrurgions
and bone-setters, who handle their pa-
tients

Sinceritas ser-
nitatis mater.
Rev. 3. 4.

Gal. 6. 1.

THE EPISTLE

friends tenderly, from whom this meta-
 phor is taken; Some, saith the Apostle,
 have erred concerning the truth; or as
 the word is, have missed the mark;
 like unskillfull robbers, or inconsider-
 ate Marstoners, by misreckoning of
 one point, have missed the Haven, and
 run on the Rocks; wittie confestors, and
 empty speakers, that have not onely
 chumbered, but almost covered, this part
 of the earth; but stand you fast, quit
 your selves like men, be strong, hold fast
 what you have received of the Lord,
 let no man take your crowne, and pray
 you may ever lie and live under the
 hem of Christ's lips.

Honorable Sirs You have honored
 God, and God hath honored you; I
 hope Theodosius his opinion is yours,
 who would rather be Membrum Chri-
 sti, then Caput Imperii, a member of
 Christ, then the head of the Empire.
 Suis quisque laudibus faret, I
 thinke not true of your Honours, Sine
 blanditia dico, I flatter not, but I am
 ambiti-

ambitions to animate your courage and
gender for God

I blesse God, I judge him greater
mercy to imitate, then to commend his
vertue; many future generations will
better expresse the worth of such wor-
thies works, then can the attentions of
my Pen, when the History of common-
wealths Patriots, shall be made extant.

Finally, You have here stamped the
impresse of my obliged respects; to allow
an oblivion of your love to me, and the
truth, would be ingratitude in the high-
est degree; I have you in my heart, and
that not without cause; nor doe I for-
get how you held your selves concern'd
in all my sufferings, under the lash of
lewd tongues, neither that encourage-
ment which in the course of my Mini-
stery I received from you; truly, thank-
fullnesse is not measured of God, or good
men, by the weight, but by the will of the
retributor: I assure my selfe that a pub-
like acknowledgement of your publike
favours towards me; will be as kindly
taken

Phil. i. 7.
Sanctior est
copula cordis
quam corporis.
Illi linguarum
ego aurium Do-
minus. Tacit.
sic on a Toi-
hee'l earpe
an Homer.
Quem in in-
imis visceribus
habeo ad com-
vendum, &
commorien-
said Bradford
in a Letter to
Lawrence
Saunders his
fellow Martyr.
Aft. & Mon.
fol. 1483.

THE EPISTLE

taken or given; And if by these labours, which are not unto lassitude, you may reape a yet farther profit, from your very humble servant, and loving friend and debtor, you will glad his spirit who is,

And resolves to be, through the strength of God, an unfained friend to you, and all the members of mysticall Christ, untill days are lost in the ancient of dayes.

Sam. Moor.

Line 34. *Book 1. 67. Rightly heads with a comma.*
Errata's in the Epistle to the Reader.

Errata's in the Book.
Page 12. line 3. dele for all, and r. man p. 1. 2. dele
a p. 20. l. 1. the l. 1. r. the p. 25. l. 1. r. the p. 25. l. 1. 2.
dele m. and in the margin r. many m. and p. 1. 12.
r. Lewis p. 68. l. 9. r. for p. 69. l. 1. r. for p. 1. 15.
r. Lewis p. 123. r. for p. 124. l. 1. r. for p. 124. l. 10.
r. p. 1. 2. in marg. r. 1. 2. in marg.
Some other letter faults there be as mis-pointing
and mis-joining of words and sentences, which
the Printer desires the Reader to reforme with his
Pen.

Errata's in the Epistle to the Reader.

Line 34. r. ~~Now~~ l. 67. r. giddie heads with a comma.

Errata's in the Book.

Page 12. line 3. dele for all, and r. man. p. 13. l. 3. dele
a, p. 20. l. 4. r. the l. 5. r. the p. 55. l. 16. r. where's, & l. 27.
dele in, and in the margent r. d'wryndre p. 67. l. 18.
r. Lend. p. 68. l. 9. r. her, p. 69. l. 2. r. v'was l. 15.
r. d'p'sure, & l. 23. r. fates p. 70. l. 1. r. begging p. 71. l. 10.
r. put, p. 74. in marg. r. Lachrimas.

Some other lesser faults there be, as mis-pointing,
and mis-joyning of wordes and sentences, which
the Printer desires the Reader to reforme with his
Pen.

To the pious Reader.

TH E sense of Christs love so
swells and ascends; that the
Spouse in her Canticles is
not Master of her words,
in telling his worth: every word is like
a Mountain. If thou come to his per-
son, nature, offices, honours, Myrrhe,
Alaes, Cinamon, Frankincence,
all the powders of Merchants, that
ever Affrica, Egypt, or other Coun-
tries had and have, are but short, poor
shadows, and hungry generalls to him;
he's all abstractive sweetnesse, all loves,
all desires, and all of him, every piece
of him, is love, and lovelinesse it selfe:
yet when all's said that can be, Spouse
like, may we say, he stands behind our
wall, q. d. the veile of our flesh: and
we cannot see him, so neither can we

Cant. 5. 16.

Cant. 2. 9.

To the Reader.

See, the halfe of what he is, till this
veile is taken off, and we have entered
the veile of heaven. And as he is,
is his love, ineffable, not concep-
tible. Christs love gets the better of
all souls that goe to heaven; for what's
great Heaven, but an house full of
vanguish'd Captives to Christs draw-
ing love. 'Tis sweet swimming in
those waters where sweet Christ casts
his Net. We may, like the fish, be
caught by the foode or pleasure of this
Fisher of men; his bites take with
the eye and taste too. Could Paul, be-
ing crazy, catch (dolo, pia fraude)
with an holy guile; how much more
Christ: he, with one cast of his counte-
nance, can view all in heaven, and
all on earth; giving out his heart full
of burning love, East, West, North,
and South; and gather into himselfe
all who are given him. O the fulnes of
love, joy, peace, prosperity, & pleasure!
the first fruits of that land, which live
beyond time, and death, must needs be
above expression. In the interim,
these things make a miracle; that
God

Cor. 12. 16.

To the Reader.

God is kinde to the unthankfull and
evill; just-fies the ungodly; lets his
sunne shine on the unjust; overcomes
evill with good; and speaks well of
such as deserved ill: this, even this, is
the subject of the following discourse.
In which wonder, thou hast somewhat
more then a taste of the true sense in
which Christs Spouse is spotlesse, all
faire; and how sinne is, and is not
charg'd on Saints; what sinnes they
commit not; in what sense they're sin-
lesse; how farre so, by Son-ship; and
Saint-ship; and the fruit that all
such Gods gracious doings and deal-
ings should have in pardoned and
purged sinners. I make no plea for
the Peece; Let the fruits of my former
Labours extant, rid me of the toile. I
am weary, and almost wearied in wait-
ing for the result of extremes, though
a glimpse of their nature I have had.
Some load the head with what the
members; others the members with
what appertaines to the head: if my
fault, tis against my wil this Treatise
tells thee. Doe's thy fancy want food,

Make 6. 3.
Rom. 4.
Matth. 5. 4.
Rom. 12. 2.

Do nothing
Consider
Saints.

To the Reader

this is not for thee; quaintnesse in
discourses of Christ, like painting
in windows, do's more darken the light
then adorn it. Giddy heads question,
sick reach after little but words; and
questio satis vexata is the best fruit
of their intelligence. such want not
mercenary medlers to watch them,
whose food, at the best, is but pury ad
extra, the superficies of Goodnesse.
Tis a comfort to some, that eery noti-
on purses them not. All are not
Chamelions; some can not live only on
aire; every thing is not bread for e-
very soule: the sincere, immixed milk
of Gods word best answers the appetite
of the empty. All wine, milk, honey,
and fatted Calves killed, together
with all choicest edibles, are but im-
perfect pictures, and painted necessi-
ments, if compared to Christs glorious
Gospel dainties. Oh! when precious
Christ lets out to the soule the sweet
smell of ointments poured forth of his
death and wounds, it's a rare feast
then, and not till then, do's the soule
see, smell, and tast apples of love, free
grace,

To the Reader.

grace, satisfied justice, and propagated mercy; and then such rarities raise the wonder to inform the judgement, and raise the affections; for Christ, and towards him, is most in my eye. Oh mortals! has Mammon your hearts, and the heart of your love and life? what shall Messiah have? O munde im-munde, as bee, in an holy indignation, said of this world; how fastens our purest substance on thy pollutions? why seeks it rest in that whose composition is all of tumults? Nusquam inveni requiem nisi in Christo.

To conclude; if thy thirst's like his in his flight, thou maist perhaps in this wonder, finde, what to thirst may afford, if not sweetness, yet favour.

Give God the glory, reape thou the good; and I have, what I hope, I aimed at; in penning this small piece.

To the Reader.

The Lord leade thee into all
truth, and me into thy mind, when
thou sleepest, and meetest him in
his way.

Thine in the Lords welbe-
loved: his Christ, the
Saints Jesus,

SAM: MOOR.

AN



AN
Heavenly Wonder.
OR,
A Christian cloath'd
with Christ.

Cant. 4. 7. *Thou art all fair my love,
there is no spot in thee.*

CHAP. I. SECT. I.

All Faire.



ALL Christs Encomium's
are sweetly emphaticall,
beautifull; not onely in
colour, but comely pro-
portion and Elegancy; attractive
beauty, such as drawes love and li-
king, is the import of this word:

but B 4 and

Phil. 45. 11.
Unde non
Iossa à pu-
critudine
Elegancia, à
Πα' derivatur
Leigh. Cui.
sacr.

Prov. 12. 26.

Marth. 3. 15.

Ezek. 16. 14.

Dear Juliet 14.

Dear Martin

Vener. inter

Walter Lath

Amers

and 'tis a word of double form, to
 note our double, q. d. very excel-
 lent beauty, and augment the sig-
 nification. *The righteous is more ex-*
cellent then his neighbour, why? hee
fulfils all righteousness? that's
his comeliness; it becomes us to ful-
fill all righteousness said Christ: but
 the next neighbour to a righteous
 man fulfils but some righteous
 things onely, therefore not so
 excellent. Beautiful, in thy graces,
 the ornaments I have given thee;
thou art comely through my comeliness
which I have put upon thee: thou art
 my Spouse; but I am thy beauty:
 thine owne is not, has lost its be-
 ing. . Where's roome for vaine
 boasting, glorying in the flesh?
 the Spouse shines out indeed, but
 'tis in the rich rayes of her hus-
 bands beauty. Christs lustre shines
 out in Christians, as the Moone a-
 mong the lesser Stars, and their
 glory's but the sparklings forth of
 his spotlesse nature, in them
 Christs beauty sheweth the comely
 and

A Christian doctur with Christ.

and concavities of the widest desires of soules. *Thou O Lord art my glory,* said *David the King*: we hold all things in Capite renure from Christ, thence let us take our name: will you mind that satisfying saying? *that you may be filled with all the fulnesse of God*, filled with God, a full expression, with the fulnesse of God, that's more; yet higher, with all the fulnesse of God. Beauty in God is the amenity and loveliness of his nature, and all infinite perfections, as they offer themselves to his owne understanding, and to the understanding of men and Angels in their plasantnesse; and this, even this, is the All of a Christians beauty. Ist queri'd how this can be, that Christ and Christians share in beauties? We answer,

Psal. 3. 3.

Ephes. 3. 19.

Christ and Christians are Co-partners in beauties divine. Such soules are truly humane. SACR. of such soules, i.e. Christ their life

SECT. 2.

This 1. by regeneration and
that into the union and
sameness of Christs nature :
the Spouse of the first Adam came
from his owne side or loynes, so
did the wife of the second ; see
how sweetly divine favours hang
together : the Father open'd his
bosome, and the Sonne open'd his
side, to make the chief of sinners,
the chiefe of Saints ; the Spouse
opens too ; *I opened to my beloved*
said she ; when once sweet Christ
was opened in *Pauls* Ministry,
Lydia's heart opened too, that shee
tooke in her husband and all his
sayings ; there's no love lost be-
twixt head and members you see.
We are made partakers of the divine
nature, & he's partaker of humane
nature. Christ and Christians
are Co-partners in natures divine,
humane. Such soules are truly
superterrestrial, and the soul
of such soules, *i. e.* Christ their life
is

Is 16. 14.

Cor. 7. 1.

Is 2. 16.

A Christian clothed with Christ.

is so too. Christ matches with those of his owne Stocke, and Tribe, Husband and Spouse have but one and the same Father: *the God and Father of our Lord Jesus Christ hath begotten us againe,* saith the Scriptures. Christ's a Christians neer Kinsman, yea brother as well as Husband; *goe tell my brethren I ascend to my Father, and your Father, to my God, and your God.* Sweete is the dew of such sweete lips, *which lips, like Lillies, drop such sweet smelling Myrrhe.*

1 Pet. 1. 3.

John 20. 17.

Cant. 5. 13.

S E C T. . 3.

2. **B**Y Transnomination, the Change of their names. To have a sameness of name from the sameness of nature with Christ, beautifies believers bountifully. When the match is made up between Christ and the soule, that soule bears her Sovereign's name. The Spouse of the first Adam and her

en. 5. 2.

Gen. 12. 12.

Gen. 12. 12.

Gen. 12. 12.

Gen. 12. 12.

Gen. 12. 12.

Gen. 12. 12.

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Gen. 12. 12.

Gen. 12. 12.

Gen. 12. 12.

her husband had both one name, God called their name *Adam* in the day that he made them: so the Spouse of the second *Adam*, in the change of her condition from a single, to a married estate with Christ, the Lamb, had a change of her name, the head is called Christ, and the members are call'd Christ. *Why persecutest thou me*, i. e. my mystical Christ, my body. And God is called *Jacob* in the Psalmes; Christ is *Solomon*, in this sweet song, in Hebrew *Shelamoh* of peace; and his Church is called *Shulamite* by her Bride-groomes name; and therefore the forming of the word is rather active then passive; Christ and Christians are *homonymous*, of the same name; he's call'd *the fairest among men*, shee *the fairest among women*. Believers, these are sweets we speake of, Christ is called your fulness; of his fulnesse have we receiv'd: and ye are called his fulnesse; his body is the fulnesse of him that filleth all in all. 'Tis one branch

branch of the new Covenant, that God would give his people a new name, yea a better name then is that of sonnes and daughters. Beauty is a taking thing, can doe much with Christ, *thou hast ravished my heart*, carryed, snatch'd away my heart, my Spouse, and God will do much for his names sake, 'tis a coercive cogent argument, which takes with God, when nothing else will; *Thou O Lord art in the middes of us, and we are called by thy name*, leave us not, leave us not for thy names sake; Christ and Christians are name-sakes, have but one name.

Isa. 62. 2

Jer. 14. 9.

SACR. 14.

3. **B**y hereditation or birth-right. Children of men are not all Heirs borne; but all Gods Children are first-bornes, great is the comfort of such; every Spouse of Christ is a lawfull borne Heir of all Christs Ornaments, goods

An Heavenly nother, or,

goodnesse, they are *beires*, *heirs* of
God, and *joynt-beires* with Christ;
words like Mountains of Pearles:
Christians, Christs beauti's your
birth-right, you'r *black*, but *comely*;
black in your selves, but comely in
Christ; Loathsome in your selves,
but lovely in this Sonne of love,
and the life of your Lustre is laid
up in him; that *when he appears*, you
also *may appear with him in glory*. A
believer (my friends) is very rich &
very honorable; say he were a beg-
gar on a dunghill, for Christ's not
poore, and hee's *joynt-heire* with
Christ; & *Lazarus* full of running
sores, and bowed to reception of
reliefe from dogs and cloathing of
Rags; hee's all fair still, nor is his
body like a Leopards that cannot
change his skin. *Pearls are pearls,*
though in midst of puddle. The Father
of Christ hath bequeethen his Spouse
to an inheritance *incorruptible*, and
that *fades not away*, in which place
of *Peter*, the Holy Ghost ex-
presses their inheritance by two
most

A Christian cloathed with Christ.

most fit words; the one is ^{apud} the name of a precious Stone; which, though cast into fire and soyled, cannot bee blemished; but is the more brightened; the other is ^{apud} the name of a flower, which, Writers tell us, may be kept continually fresh and green; all Saints are high born Children, of a Princely seed, blood-royall; they are Lords of the Higher House, divide the throne with Christ by birth-right; they are Christs afflores, & fellow-Peers, to judge the world with him; yea to judge Angels beauties; their birth-right, inheritance, heritage.

*Flor qui non
quoniam
dicitur in
mortalis et
perpetua. Pim.
lib. 21. cap. 1.*

Luke 22. 30.

1 Cor. 6. 2.

By propagation Christs beauty
is of a spreading nature,
that's a yefinelle in its extentions,
it goes far and wide, and tis the co-
vering of the uncomelienesse of all
his Linage; sinfull deformity can
goe

*veritas
lib. 1. cap. 1.*

goes a great way, it can staine all ex-
 ternalls, internalls too: yet Christs
 beauty out-vies, out-runs, and out-
 lives it, will spread all over the
 black Spouse, till shee's comely
 without and within. Sprinklings
 of Christs blood spreading inward-
 ly, being first shed abroad, will
 fetch out all sinfull spots & stains,
 will make a man shine like the
 Sun in the kingdome of his father;
 this heavenly Pellican, revives his
 dead young ones with scattering
 his own hearts blood among them;
 and when wrath burnt about them,
 cast himself into the mid't there-
 of to quench it, all this from the
 appearance of Christ in them; *He*
appeared to put away sin, viz. in the
 same sence the Lawes are said to be
 made voide, when they loose their
 power and force. As when Christs
 Spouse, in shall never so spread
 in thee, so as no covet and over-
 pond all thine good in thee, make
 his life less, love less, if once pre-
 cious Christ layes his skirt over
 thee,

Revel. 1. 5.

sic ad iram
 iniquitatis.
 Heb. 9. 26.

thee, the shame of thy nakednesse,
which is thy deformity will, be in-
visible: Light from Heaven will
first or last, shine round about thee,
and then darkeſt night will be light-
eſt day, then thou wilt ſee no cor-
ner in thy heart, where Chriſts
beauty has not been: this ocean of
glory has his rivers running out
from him, which, when they have
cleaſed hearts, returne into him
again. Let ſweet Chriſt load thee
with fetters of Love, that thou
maieſt ſinke deepe, even downe to
the bottome of this Sea of grace,
if not a bottomleſſe, fathomleſſe
one. The brightneſſe of pearles is
from the frequent beatings of the
Sunns beames upon them, theſe
become they radiant; every Chri-
ſtian, is Chriſts pearle, and all his
beauty, is beate in by beames of
Chriſts beauty.

S E C T.

S E C T. 6.

Hosea 3. 3.

5. **B**Y paction comes beaurie too. *Then shalt not be for another, for all, so also will I be for thee.* Christ keepes himselfe and gives himselfe for Christians; they doe the like for Christ: when hee bestows himselfe on a soule, he brings his Dowry with him. Christians, doe you note this? in the league of Christ with the soule, there are exchanges made of glory for shame, beauty for deformity; sweet Christ makes such matches as never man made; gives gold for dirt, cloaths earth with Heaven, gives glory for shame, a massie Crowne for a massie Crosse, takes off a poore soules ragges, and returns robes; and gets nothing with us, but a burden of sinnes, as heavy as a mountain of iron, as hell it selfe; a burden which hee must beare and burie; yet wee poore soules can be shie of this Suiter, and often say him nay.

Ah

Ah Lord! what a wonder is this,
will no body take it up, stand ama-
zed and amused in earnest! a Chri-
stian being married to Christ, in
League with Christ, makes all
things thine by passion; art thou
hungry? all the bread 'ith world's
thy fathers; art thou in a Ship or
Seal thou art in thy fathers waters;
art thou in the fields? they are thy
redeemers, thy husbands, and what
seest thou which is not his? all the
Woods, Trees, Flowers, Cattle,
Gatell, and birds in every bush,
call thy God father, and they are
all thine, not in possession, but in
a choice, free-hold Heritage; thou
hast the best income of all, and thy
Land is named *all things*; the worst
things are thine by way of reducti-
on, and the best things are thine in
way of reversion; *Tanquam heres
eruffe*; There's a sweet communi-
cation of all Christ's beauty, goods,
and goodness; to the wife of his
bosom; and tis hee that beades
all her glory, Crowns all her com-
forts,

1 Cor. 3. 27.
Psal. 37. 23.

Rev. 21. 7.

forts; and converts all her crosses
into contentments; his presence is
her Paradise, his victory her safety.

O Christ, is a condition sweet-
ning Husband, he makes our soure
herbes, and bitter pills sweet, our
rough wayes smooth, and doth
plane all mountaines that inter-
vene twixt us and him, our soules,
and his blessed bosome; and all
this, to strengthen our motion that
way. Christians by Covenant, are
coupled to Christ, the Tabernacle
Curtaines had their juncture by
Loopes; Christ and his members
their juncture by Love, the bond of
perfection or couplethore of union.

Col. 3. 14.

our joyes.

How our joyes are bound up in his.

But hee sayes, edw. 7. the joyes of
our soules are bound up in his.

6. **B**y Speculation Spirituall, or
Contemplation of the same
kinde: Roses, Lillies, Meadowes,
Gardens, and all things faire and
pleasant, ravish the sight, fill
then woe and win the heart next,
and

and so take rooting there; sights of Christs beauty, if cleare, are transforming, and the more the eye receives that light, the more is its strength of sight, Christs beautie being more quickening then killing to the oprick nerves and powers; beleevers doe contemplate, by faith, the glorious Light of God, his mercy, truth, and goodnesse in the Gospels Glasse, thence they receive his impresse, Image, and likenesse; *Wee, with open face, beholding the Lords glory, are changed into the same Image*: Where, the Apostle intimates a likenesse, or samenesse of Glorie, coming in by holy speculation; and a graduall likeness too from glory to glory. *i. e.* say some, from grace to grace: for fullnesse of grace is the best thing in glory, next to its Author; other things, as joy, peace, and love, are but the shinings forth of this fullnesse of grace, in glory. The parts of vision are precedēt to the parts of action, hence the right eye is

Colamus hunc deum reverenter donec a spe ad speciem transeamus.

2 Cor. 3. 18.

Dilate on the place.

Trop. in locum.

Rein. Pass. &
facul. p. 204.

preferred before the right hand,
God himselfe although he has nei-
ther accession nor intermission of
delight, yet by way of Emphasis to
us-ward seemes to give his *vidit*
the precedence of his *fac. q. d.* hee
joyed not so much in that hee had
given the Creatures their natures,
as in that hee saw their goodnesse.
Hence, say some, the day of his rest
was more holy than the day of his
labour, that being appointed for
Contemplation, as the other for
production of his Creatures. Ho-
ly Speculation and Contemplati-
on of Christ, has a great hand in
letting in the light of the beautie
and Glory of Christ. He that stu-
dies *Moses* his Optickes, and ha's a
Patriarches eye, makes the best
choice by the sight of the invisible
Essence; an elegant contradiction,
seeing him who is invisible. Christ
Spouse is *all faire*, in what sence
and sort you have seene.

Heb. 11. 27.

There

There is no spot in thee.

CHAP. 2. SECT. 1.

ITs the good will of him that
dwelt in the bush to call things
which are not as though they were:
 Holiest Majesty pleaeth to over-
 looke greatest impuritie; sinnes of
 Saints are superlative, as acted un-
 der the received Sovereignrie of
 Christ their King: yet behold a
 wonder, Saints sinne, and doe not
 sinne, have spots, and are spotles; *its his saying who's wonderfull in*
holinesse. There's a sin-covering
 Love, which has covered and con-
 quered corruptions of Saints, yea,
 multitudes by multipli'd pardons;
her sinnes which were many are forgi-
ven her; this bids the godly *Bee of*
good cheere. Saints sins are ever be-
 fore them, yet cast behinde their
 God; *My sinne is ever before mee,*
 layes the soule in Languor, and
 then makes melody with her fa-
 thers

Dent. 33. 16.
 Rom. 4. 17.

Exod. 15. 11.
 Pro. 10. 12.

Luk. 7. 47.

Psal. 51. 3.

17. Thers love; *Thou in love to my soule*
hast cast all my sin behinde thy backe.
 Their Crimson finnes have lost
 their colour, and had their Sepul-
 ture in their Saviours wounds,
 their soule finnes are lost in this
 open fountaine, to whom them-
 selves are a fountaine sealed; yea
 his fountaine of purest springs and
 fairest gardens. Thus speakes her
 whole suppes, *like Lillies, drop sweet*
smelling Myrre,

There's no spot in thee.

The word, in the Originalls of
 three Languages, imports any out-
 ward blemish in the body, as blind,
 lame, or deformed in any limbe or
 part, and is here fitly applid, by
 the Holy Ghost, to blemishes in
 the soule, *b. e.* sins, vices, and spots
 of the inward man. Christ, when
 he wooes his Bride; to winne her,
 works over thole miraeles on her
 soule, which he was wont to worke
 upon bodies of old; makes the
 blinde to see, the deafe to heare,
 the dumbe to speake, the lame to
 walke,

walke, and the dea^r to live againe,
sets all to rights where he comes
to cohabite. Christ is *immaculatus*, spot-
lesse, and a Christian is *immaculatus* too,
they are both immaculate, their u-
nion grounds it; so in the Text, the
Spoule is said to have no spot in
her too. That place, in the first of
John, the third & ninth verse, gives
you a light into the opening of this
phrase of speech; *Hec thar's borne*
of God & do's not commit sinne; for his
seede remaineth in him, and he cannot
sin, because he's borne of God; he sins
not, viz. unto death, as some will;
he sins not, viz. he resists sin, as o-
thers; he sins not, viz. as a servant,
or subject of sin, say a third sort;
the Greek is very emphaticall, and
signifies so to sinne, as to make a
trade of sin, to make it ones work
and businesse, *ἀπολαύω τοῦ ἁμαρτανίου*, *q. d.* hee
do's not a^ct the sin; do's not sin ar-
tificially, as doe others; he's no art
in sinning; though he a^ct it, he do's
not art it, do's not *ἡμετέριον* make
much of sin, not curiously and in-
dustri-

1 Pet. 1. 19.
Eph. 5. 27.
Viri expers
reprehensibilis
in quibus, non
mors invenit
quod carper.
Cornelius a
Lapide.

Proprie signifi-
cat rem aliquam
certis qualitatibus
omni dictam
enim a
vicio qualis
Leig. Crit. 160.

dustriously adorne and set it forth with all art and skill, as the word properly imports. One place more in he eight of *John*, and the thir- tie fourth verſe, where the ſame word is uſed, *was i ſin, Whoſeuer committeth ſin, is the ſervant of ſin*; but the beſt of men commit ſinne, even of them who are Chriſts own ſervants, freed from ſin: the mean- ing then of that place is this, hee ſins as a ſervant of ſin, who makes ſin, makes a trade of ſinning. So in the *Romans*, that which our tranſla- tion ha's, *Fullfill not the luſts of the fleſh*; the Greek ha's it, *Doe not make the luſts of the fleſh. Hee that commit- teth ſin is of the Devill*, ſayes the Scripture, that is, that creates ſin, for ſin is the Devills Creature, his workmanſhip; and his Children, *his works they will doe*, ſaid Chriſt to the boaiſting *Jews*. There's no ſpot in thee, ſome ſpots are not the chil- drens, wee'l ſhew which they are next, in what ſence they'r ſpoken ſpotleſſe, how and why ſo called.

SECT.

SECT. 2.

1. **U**Npardonable spots are not the Spouſes; ſhee cannot out-ſin pardons, ſhee may ſin away the comforts of her body, but can ſhee ſin away her ſoule? an unpardonable ſin is a ſin unto death; ſuch killing crimes ſhee perpetrates not, *ſinnes againſt the Father and ſins againſt the Sonne may be forgiven, but ſins againſt the Spirit ſhall ne're be forgiven*, ſhees on the other ſide the grave of the laſt ſin mentioned; ſhee has no ſin that God has not pardoned, hence her ſin is not now, *iniquities of Iſrael are ſought for, and there are none, and Judahs ſins ſhall not be found*, becauſe pardoned, as was promiſed, as *Jeremiah* hath it; pardon of ſin deſtroys ſin: as to forgive a debt is to make it no debt; ſo a pardon'd ſin is in Gods account no ſin; pardon of ſin is our acquittance from ſin, our *quittance eſt*, ſealed in the blood of the Lambe;

Jer. 50. 20.
Mr. Carſill on
Job Chap. 7.
v. 21. p. 717.

quittance
quittance
quittance
quittance

Joh. 2. 2.

om. 3. 25.

date.

full descrip-
tion of the sin
against the
Holy Ghost.

Lambe; all prolesse at Law, is to
to such, staid, prohibited, as to
them; They have a Propitiator;
See he's their propitiation, saith John;
in Hebrew, *Copher*, he coffers up, as
it were, and covers all their sins;
hee's their covering: the Apostle
seemes to speake him so, in allu-
sion to the Arke, covering the two
Tables within it; The mercy-seate
covering the Arke, and the Che-
rubims covering the mercy-seate,
and one another: so Christ has co-
vered a Christians sins, all his sins,
and the curse, sins demerit, and *him*
has the Father set forth for the remis-
sion of their sinnes; set forth, *in sign,*
pointing out the same thing, even
with the finger, as the word is for
remission, *remission*, for the relaxion
or releasement of sin, as of bonds
or fetters, as the Greeke has it;
Christs Love cannot sin an unpardonable sin; O Spouse, speak thou,
canst thou doe *despite* to the Spirit
of grace, persecute the known truth,
and the Author thereof, sinning
will.

willfully: what, canst thou, after
 Heavenly illumination, partnership
 in the Spirit, taste of Heavenly gifts,
 with the good word of God, and the
 Powers of the world to come, decline
 Father, Sonne, and Spirit, prove
 an Apostate, fall away, and sin re-
 morseless? thou canst not sweet
 Lambe, vis never Bride of his
 served him so, had such strait-
 ned bowells towards him, such
 sinners cannot be rewarded by Jove:
 shall never have pardon in this
 world; nor that which is to come, tis
 the saying of Christ the Judge,
 and why? for thou addest fresh
 Crucification of Christ to thy
 selfe: part a Cause, shame Christ,
 fresh kill Christ, *Quasi si*, Christ
 was alive to thee, and in thee, not
 only in satisfaction and satisfaction,
 but in operation: but now, he
 that lives in himselfe, & to others,
 is dead to thee, and with the life of
 Christ hast thou lost the life of all
 that's good for thy better part: now
 will he quicken thee no more, he
 cannot

ver increate, woode, or beseech thee
 any more, never wil heavenly gales
 of the Spirit reach thy heart more.
 Who reads these lines that trem-
 bles at truth, and is void of regret,
 now all ordinances, duties, services
 are life-lesse, love-lesse to such a
 soule, who will cry when too late
 as hee, I wretched in my felle dy-
 ing, nothing is alive to mee. But I
 feare sometimes may a loyal soule
 say, this is my spot, and I have find
 in this very kinde. I would faine
 know the worst by my selfe, as a
 universall hardnesse of heart attends
 it. There is a twofold hardnesse of
 heart, one in those who never did
 or cry sin in so high a measure, the
 other in them who are flagitious
 in this highest degree of sinning,
 hardnesse of heart in the first sort
 is like the hardnesse of stone con-
 gelled, or flint or leishardnesse
 which is such as that first hardnes-
 se is may bear burdens of weight
 and bulke, but when once the Sun
 with its lasting heate of rayes and
 beames

vil misero vi-
 de moriente
 ubi,

beames smiles upon it, dissolves,
melts away into its owne liquid
moisture, as at first: so here, poore
soule, thou criest out I have a hard
heart, O what shall I doe, I reape
no good from the word or works
of God, thrive not under thriving
meanes, and sometimes sayst thou
hast fin'd this sinne. Consider, sad
soule, thou art hardened but by fits;
thy winter lasts not long, thy sum-
mers Sun is coming, and brings a-
long with it the Sabbath of those
thoughts, Jesus Christ will shine
out unto thee with a continued
smile, and then thy hardnesse will
loose it nature, mercy can mollifie
such in a marcklesse manner. Peter
a good man, yet had he a very hard
heart for a time, an unworthy, un-
kind servāt to his Master, the while;
when sweet Christ was had to the
high Priests Hall, hee would not
own him, was ashamed of him, fol-
lowed him a far off, and when he had
entred the House, *denied him*, did it
thrice, bound his sayings with an
oath

Math. 26. 70.
ad. 71.
Luk. 22. 54.
to 63.

oath and a curse, to prove *he knew*
not the man, yet for all this, kinde
 Christ, by one look of Love, thaw-
 ed his frozen, hard heart, that it
 melted like wax in the light of the
 Sunne, *he wept bitterly*, not without
 cause.

But secondly, hardnesse in such
 as have sinned this sin is such as is the
 hardnesse of a Stone, a stony hard-
 nesse, which the more it hath of the
 Sun, the more its hardened still,
 such wax worse and worse, and af-
 ter the hardnesse of their hearts,
 hee up the reward of misdeeds;
 hence the same Sun that softens
 wax, hardens clay, makes the soft
 iron hard, and the hard Steele soft,
 the hot fire coole, and the cold
 water warme. Have such their
 hearts broken by judgement? the
 hardnesse remains still; have they
 dispersed into severall parts,
 & broken parcells: as a stone that
 broken all to pieces, is a stone still,
 retains its hardnesse in the least of
 its parts, as truly, as when 'twas u-
 nited.

nited, and in the whole thereof. There hardnesse is Homogeneous, like that of a stone, each small portion retaining the nature and name of the whole; *Qualibet pars aquæ est aqua*, every drop of water is water, and every sparke of fire is fire; so is such hardnells, though dispersed, divided, taken in pieces, such may have their legall fractions, but strangers they will be to all evangelicall contrition; and spider-like, sucke they poyson from the same flower the Bee sucks honey.

2. Losse of feeling, and alienation from the life of God, as *Paul* to the *Ephesians* speakes, darknesse of understanding, and blindnesse of heart, Greeke *μωρη*, hardnesse, brawpinesse, a boote upon their hearts, brawny breasts, horny heartstrings; a metaphor taken from hardest hands of hardest labourers; under a dead and dedolent disposition, desperately insull, and remorselesse, fearelesse of the Majesty of God, to which is added a

Homogeneous est quod consistit ex partibus, idem nomen cum toto habentibus
Keck. System
Log. l. 1. c. 22

Eph. 4. 18, 19

*Collum obdum-
tum, Trap.*

*anaym
Pedolantes
Deserantes
Mortuans.*

cauteriz'd conscience, like Devils, having nothing to doe with God, loth to be tormented before their time, and a contracted hardnesse through custome in sin, so as neither Ministry, nor milery, nor miracle, nor mercy, can moule their hearts, being dry, stiffe, inflexible, and sencelesse, impenitent, having a lifelesse frame as to the use of means, being bereft of all and singular checks of conscience, sinning unsmitten, and not at all wounded in Christ his wounds, the last degree and fullnesse of that sad alienation from the light and life of God. Men, when so sick that their excrementalls passe through them insensibly, are then mortally sicke: we say so, such can thinke, speake, and act any thing, all lasciuiousness, and uncleannesse, & that with greedinesse, voide of all sence and feeling, which argues they have the initium, peregution, beginning and first taste of spirituall and eternall death already; hence matter of ho-
ly

ly and heavenly Melody is to them
as Musicke in a dead mans eares,
or language to a stocke or stone,
which penetrates not. That the
Quendam high flowne, but now
tonly and low fallen professors, of
this age, be not of this number,
facit deus; it is my desire, if to God
it seems good; O foolish and un-
kinde can loosenesse of life speake
out your love to the Lord & bless
you not at all when you looke on
the Lambe that was slaine? must he
indeed be twice slaine? what, by you?
is *Iscaariot* alive still? can you like
that, kill Christ, kisse and kill toge-
ther? what againe and againe? were
not his wounds widened before,
canst thou adde afflictions to his
bonds, who owned and *reluctant* then
in Chaines, sought thee out and re-
freshed thy bowels? Canst thou, thou
that didst once cry up Christ, be vi-
cious, when he is gracious? *overat-
tend*, *Sapient*, when an Harlot was of-
fered, him could say, I would, if I
were not a Generall: say thou, if I

*Similes (as
Hinc, et de
plex imaginis*

*Caveatur
Iscariot
can.*

*Vallens si non
esset imperator.*

were not a Christian; will some
doe so much for their honour, and
canst thou doe lesse for thy God?

S E C T. 3.

Psal. 19. 13.

THe spot of presumptuous
sin is not the Spoules, that's
the great transgression David feared
to commit, pray to be freed from;
Keepe backe thy servant from pre-
sumptuous finnes; Let them not have
dominion over mee; then shall I bee
upright, and I shall be innocent from
the great transgression. To sin this
sin, is to sin contumaciouſly, perti-
naciouſly, maliciously, industriouſ-
ly, with the highest hand, on pur-
pose, as some will, to affront Gods
good motions of grace, proudly;
Ile give my opinion, tis a sin that
looks like Hell, it has no home but
Hell; *Wt fellow*, all sin seems to be
the Devills Creature, hee was the
first that made finne; but this finne
seemes to have been that which
made

made him, Satan, a Devill, and to have transform'd him from an Angel of light into a Prince of darknesse: This spot is not the Spouſe. But behold another draught of this ſin, 'tis ſo to ſin, as that a man propounds pardon to himſelfe before the act of ſinning, 'tis to venture upon any ſin, any uncleannes, on this ground, becauſe God has mercy to forgive it, 'tis to multiply ſins, becauſe God can multiply pardons, 'tis to ſin that grace may abound; And ſhall wee ſin that grace may abound, ſaid holy Paul? what, wee Chriſtians? wee on whom Chriſts Love has laid all obligations? wee who ſin'd immensely, before wee knew him, and yet found mercy with him? O God forbid; *How can wee that are dead to ſinne* doe ſo, wee cannot, wee cannot, *q. d.* that were unreaſonable, and to an ingenuous heart impoſſible. To reaſon from grace to ſin, is the Logick of the old Serpent, Satan. To apply that ſaying in *John*, *That if*

Rom. 6. 1, 2

1 John 2. 1.

any man sinne, we have an Advocate with the Father, who's a propitiation for sins: to apply it, I lay before the sin is committed, and to venture on sin upon that very ground is exceeding dangerous; but after, to the remorsefull exceeding cordiall. 'Tis a certain Maxime, that to have a pardoning Master, and pitying Majestic, is a comfort under the fruits of sin, affliction; but no incouragement to the works of sin, rebellion. The spot of presumptuous sin is not the Spouses.

S E C T. 4.

3. **T**He spot of the reigning sin is not the Spouses; *Sinne shall not have dominion over you; for you are not under the Law, viz. sins Law, but under grace, viz. the Lawes and Commands of grace, neither sins power of damning, nor domineering ha's its throne there; rebell it may, but reigne it do's not, its in them,*

Rom. 6. 14.

destinatur pec-
catorum potentia
dominandi &
dominandi, ut
eius say,
dominus pecca-

them, but rules not over them, they know no Lord but King Jesus; sin is not in them King, but tyrant. Sin has a strong heart, is put to death with much a doe: yet done it is in them, and to them; its kept under though not cast out, irradiated though not wholly expeld. It fires with sinne, in Saints, as with those Beasts in *Daniel*, their dominion was taken from them; yet their lives were prolong'd for a season and a time: so God may suffer sin, of Saints that have lost their dominion & dominion to survive he may let thee fall, *to try whats in thy heart.* q. d. that thou mayst try and know it, and thy want of his power to subdue it; yet 'tis but for a season and a time, and then the King of Glory will come, and fill all the corners of thy heart with light, life, & liberty. Sweet Lord! shall thy Kingdome come into our hearts? shall thy will be done in our vile hearts, as 'tis done in thy pure heavens? What in ours, O

*rum, deest enim
quidem, sed non
exclum, exul-
sion non expul-
sum tamen.*

Bern. Psal. 119.

10.

Dan. 7. 12.

Spoule, onely thy Husband ha's his
dominium forte, mightie rule, his
 strong Lordship, his Empire in
 thy soule, *sed suaua*, but 'tis a sweet
 one; blessed art thou under his
 principalitie. *Germanicus* reigned
 in the *Romans* hearts, *Tiberius* but in
 the Provinces; so 'tis with Saints,
 sin may reigne in their members,
 externalls, but Christ reignes in
 their mindes, internalls; sinne in
 Saints is dejected from its regen-
 cie, though not ejected from its
 inherencie: whilst they are here, the
 spot of the reigning sin is not the
 Spoules.

S E C T. 5.

4. **S**Hee do's not sinne longing,
 wishing there were no Law
 forbidding sin, no God to punish
 sin; the fooles heart sayes there's
 no God. i. e. wishes it were so,
 that he might sin unsmitten; ma-
 sterlesse Monsters send Messages
 after

after Christ, saying, *wee will not
that this man reigne over us, long-
ing to live without Law, lawlesse.*
Some have as many Lords as lusts,
aut faciendum aut patiendum, such as
will not be his throne, must be his
footstoole; its a prison to sinners
to be held in by Law, but 'tis a pa-
radise to Saints: a good man is
thankfull for every curbe of cor-
ruption, *the smitings of the righteous
are kindneses to him, an excellent
oile*; he dreads Ephraims cale, to be
let alone, sinning; *Lex, Lux*, said
Solomon the wise, the Law's a light,
and Lampe, for manifestation of
sin, and manduction of the soule
to her Saviour; Saints sinne not,
wishing there were no Law forbid-
ding the evill thereof, yea, & which
is more, they blesse God when cros-
sed in an evill courle; *Blessed be the
Lord God of Israel which sent thee this
day to meet mee, and blessed be thy ad-
vice, and blessed be thou which hast
kept mee this day from coming to shed
blood, & from avenging my selfe with
mine*

Psal. 141. 5.

Pro. 6. 23.

*mine own hand; for indeed the Lord
 God lives which has kept mee from
 hurting of thee, said David to Abi-
 gail, he blesses God the advice, the
 woman, every thing that gave curb
 to his corruptions; gracious spi-
 rits thinke it a mercy to have the
 course of sinne stopped, love the
 meanes that effects it; to be given
 up to hearts lusts, is the greatest
 plague of all; they long not that
 there were no Law, but love it; O
 how I love thy Law, said the sensible
 Prophet, 'tis my meditation all the
 day, and I delight in the Law after the
 inner man, said holy Paul; this is not
 the spot of Christs Spouse. A gra-
 cious Spirit do's with great attenti-
 on heare this Law-maker, as those
 in Luke, who were so attentive to
 his doctrine, that the Rulers found
 not what to doe; the people hanged
 on him, saith the Greeke word;
 all Christians hange on Christs
 lips, as the Bee doth on the flower,
 the babe on the brest, and the little
 bird on the bill of her dam, that
 they*

Ps. 119. 97.

Ps. 119. 22.

Luke 19. 48.

Companys.

they may receive the Law from his mouth.

Mal. 2. 7.

SECT. 6.

3. **T**He spot of a beloved sin is not the spouses; her sin is by her loathed, but not beloved; *the evil I doe, I hate*, saith the Apostle; shee has as bad conceits of sin as ever she had, though once pleased in the act, her affections are crucifi'd to corruption, so is corruption to them, they are dead to each other; sin in Saints is, 1. Dead judicially, dead in sentence, they adjudge it to death, resolve it shall die; they sin not with an esteeme of sin, their judgement's against it; they have laid harred to the roote of sin, which will be the death ont.
2. Tis in them *Civiliter mortui*, civilly dead; a man is dead, saith the Civill Law, when hee's in subjection to another, is not acted and animated by the power of his owne will,

Rom. 7. 15.

will, but by the will of him that rules over him; so here, sinne in Saints ha's not its own will, is not its own Master, is in subjection to them, because their love thereof, its life, is withdrawne, better bestowed, laid out. 3. Sin in them as loathed, not loved, is naturally dead: things are naturally dead two wayes, inchoate, consummate, inchoate, as when a tree is smote at the roote with an Axe, which is an omen it will wither, die, be fruitlesse, for future, though for present it have leaves and fruit upon it: hence 'tis said to be dead, because it has received its deadly blow: so a man is said to be a dead man, when he has received a deadly wound, though hee may stirre, struggle, strive, and live a while after, to doe some hurt to him that did the deed; for a man alive in Christ, by vertue of his union with him, has a deadly blow given to the roote of his sin, not onely in the judgement, having lost its repute there, but

but in the affections also; it shall
never any more root and roote
there; never recover its strength
againe; and though it have a little
life for a while, and may be injuri-
ous to the subject where 'tis, yet
cannot last long and bring forth as
before; but withers, growes lesse
and lesse, till quite exhausted, wast-
ed, notwithstanding its shew of
leaves. 2. A sin not beloved has
a death consummate; and it is so
dead by this signe, viz. when it
brings not forth in its season: viz.
when advantages and opportuni-
ties of sinning, occur, accord, agree,
and come together. In winter,
Trees and Plants seeme as dead,
but if in the spring, wee see neither
fruit nor leaves, wee then say they'r
dead indeed; so when a Christian
has an advantage, an opportunitie
to fall into sin, may doe it, yet not
moe himselfe into outward blame
and shame, and sin doth not then
beare fruit, and being fruitles in that
sin season, 'tis dead indeed; as for
what

Doct. Sibb

Gen. 39. 7.
13.

what the season of the spring into trees and plants, the same, or the like, is an occasion of sinning unto sin. *Josephs* case, and his carriage in that case, cleeres this well; hee had an advantage, an opportunity, all advantages, and a fit season to sin in, a wanton Mistress, who wooed him often, saying, *Lie with mee*; a continuation of her suit, shee did it day by day, her actuall assault, *shee caught him by his garment*, would have no nay, a place of privacie, *there was none of the men of the House within*, no likelihood of accruing shame, or blame, in publicke; and himselfe an high Officer, a man of credit, able to have crushed a rumor and bruit in the birth; yet sin in him was then dead, it could not live being loath'd; *Hee hearkned not unto her to lie by her, or to be with her*, saith the Text; he shunned and hated both the sin, and the occasion, with the appearances thereof, would not lie by her, would not be with her, a good patterne of pittie for

*Standa est glori-
ae, si nolis
cadere.*

for others: hee shunn'd the sin as
crosse to God, not men; *How can*
I doe this great wickednesse, and sin
against God? yet then in, that case,
his lust was life-lesse, brought not
forth; Christs Spouse sins not
with a love of sin, the evill shee
do's, shee hates; *There's no spot in*
thee.

SECT. 7.

6. **T**hey sin not with the whole
man, their fall is not *Tota*
totò in totum, they sin not with a
cleare freedom and full consent of
the will, there's still some reluc-
tance, giving out, drawing back of
some of the inward powers, they
sin not with all their strength, gree-
dily, with both their hands; not
earnestly, as the Prophet speaks;
their conflicts with sin, when fal-
ling thereinto, are an attestation
of this, the minde, or soule, we say,
is the man, but the minde sins not,
with

Micah 7.

Rom. 7. 5.
19, 20.

Ver. 20.

Note.

Gen. 1. 28.

With my minde I serve Christ, and
the evil I would not that doe I, saith
the Apostle, they sin against their
wills, cannot will sin; they will and
nill, in the strength of Christ, all
sinfull thoughts, words and works.
And if I doe that I would not, 'tis no
more I: *Quasi dicat*, there was a
time, when I willed what I acted,
and did what I would and could in
sin; but now I am not the man, I
am not I, 'tis no more I that sin,
sin is in mee, but against my will, I
cannot will to sin, choose to sin
might I gain a world for so doing.
Christ's Spoule sins not, viz. not
with cleare freedom, and full con-
sent of will. Hence is said to be
spotlesse, not to sin: for as to will
sin, is to commit sin in the account
of justice, so to nill sin, is not to
commit sin in the account of mer-
cy. Man in the first Adam, when he
stood in the glory of his best per-
fection, the image of the invisible
God, made out but a mutable will,
he had to stand or fall which
he

hee pleased; and hence did he will his fall freely; but a man in the second *Adam* ha's a better standing, greater strength, and a better and more accomplishment will; hence no man in Christ can will his fall; will wandering from God, and a wavering heart, in the sence before asserted, viz, with the wills cleare freedom and full consent, so that God imputes no more to us, then is approved and allowed by us.

*Capell Tenth.
pg. 36.*

You have now seene what spots the Saints have not, what sins they commit not: But have Saints no sins? do's Saint-ship and Son-ship make sinlesse? No; *if wee say wee have no sinne, wee deceive our selves, and the truth is not in us,* saith *John*; hee that *Danay*-like, saies I have no sin for Christ, to cleanse mee from, has no truth in him, is like to his father, who lyed at origin, from the beginning.

John 1. 8.

*Non licet De
mine quod
disceat.*

1. Christ's pured Spouse, has the tincture of sin in her selfe; it has befallen Christians, in this case, as it

of grace, than in those of sin; for
hee sinned onely by accident. If I
mistake not; minde that most sin-
gular *Eucumium* that's given him;
hee was a man after Gods own heart;
hee did that which was right in the
sight of the Lord, all the dayes of his
life, and turned not aside from any
thing the Lord commanded him, save
onely in the matter of *Uriah the Hiti-
tite*. There's but one sin mentio-
ned, and that one is not, because
pardoned: hee was eyed, deemed,
and prized according unto that he
was most active in; so that in the
account of mercy he had no spot
in him: a gracious heart is active,
most active in good, but passive;
most passive in evill; hee suffers,
when hee sins, then most of all: e-
vills of suffering pinch him not so
much, as evills of sinning: the one
being but as a tear in the flesh, the
other a wound in the heart. for
such soules are most wounded in
Christs wounds; as the loyall wife
is most wounded in the wounds of

1 Kings 13.5

her husband. Let complaints of
Saints come forth, and they'll give
evidence to this truth; many are
judgement-sad, but few sin-sad;
Christs spouse is one of those few,
sinne is more her burthen then is
suffering, shees a sensible sin-sick
soule. On the contrary, a grace-
lesse heart is passive, most passive,
onely in good; suffers most, whilst
it do's well, and esteems it not so
much peace, as perplexity to walke
with God, is active in goodnesse
by accident, most active in evil,
therefore a sinner, no Saint by na-
ture or name, as Christ wills for
one. Christians, consider, tis not
your starting into duties, your ex-
act performance of them, or your
fastening on goodnesse onely by
fits, that addes a beautie, a comeli-
nesse to you, but tis that the heart is
most in, that the hands most in,
that your strength, all your strength
is laid out upon, which shews what
you are, in Gospel account: mark,
O man, the bent of thy minde, the
might

might of thy motions, thy constancy of continuation in the service of Christ, that thou mayst be all fair, spotlesse by imputation.

ARGUMENT 2. SECT. 2.

EVery man is, and do's, in Gospel account, what he sincerely endeavours to do, but a Spoule do's not endeavour to sin, do's not put forth her might in sin; do's not strenuously perpetrate sin: Hence is said, not to sin; to be void of the spot of sin; to have no sin. Holy men, in Scripture, are said to have humbled themselves, and to have purged themselves, though the Lord knows the creatures insufficiency in such respects, and does the work himselte; yet becruse they sincerely endeavoured to do it in his strength, they are said, in the account of mercy, to have performed it; and indeed the Scriptures are no way

ing in producing presidents for proof: *Manasseh, Josiah, Hezekiah, David*, and many others, are said to have humbled themselves; and he that *has that hope, purges himself as God is pure, saith John.*

'Tis the good will of God, to crown imperfect actions of Saints with approbation, acceptation, to take a sincere will, and willing mind for the deed it self: every man is, in the account of God, what he heartily endeavours to be, in good or evil; but a godly mans heart is not in sin, nor set to sin; he do's not presse on that way, but he presseth on to the way of escape from it, even the Lamb of God that takes away sin; I Presse towards the marke for the price of the high calling of God in Christ Jesus, *quoniam* I persecute the marke; its the same word that's used in the Acts, where Paul speaks to Agrippa, that he compelled men to blaspheme, and was exceedingly mad against Saints, and persecuted them into strange Cities.

Paul

Chron. 33.

26.

34.27.

Psalm 35.13.

Joh. 3.3.

Cor. 8.12.

Phil. 3.14.

Is. 26.11.

Paul resolv'd, as he had been the chief of sinners, now to strive, if possible, to be the chief of Saints; now to excell in grace, as much, yea, much more, then before he had exceeded in sin; hence that saying in the *Corinthians* imports as much; *Whether we be besides our selves, it is to God, or whether we be sober it is for your sakes; for the love of God constrains us.* Paul sets before them the coming of Christ, and their appearance before his judgement seat, with greatest intention of Spirit, and contention of speech. 'Tis said of *Origen*, that he was ever earnest, but never more then, when he spake of *Jesus Christ*.

2 Cor. 5. 12, 13.

Paulus in omnia precepta nil actum credens cum quid superesset agendum de Cesare.

Lucan 2. Phar.

ARGUMENT 3. SECT. 3.

THat which gives the denomination to persons, or things, is the predominant quality in those persons, and in those things,

things, but grace, in the gracious, is the predominant quality, though there be other ingredients in the compound; hence they're called Saints, not sinners; and are ey'd in him that sanctifies, as sinlesse; no action denominates the efficient, but predominant qualities give appellation to the subject; particular actions prove not the soundnesse or unsoundnesse of the affections; for a good man may do an evill action, and an evill man a good action; but predominant qualities are the fairest and truest Characters of what our minds be, and such as our minds, and their objects be even such are we; grace rules in Saints, sin in sinners: on the contrary, the predominant quality in sinners is sin, hence they have the name Sinners; 'twas Pauls comfort, that his minde was Christs servant, though his flesh was the servant of sin, his minde had the mastery, was predominant; tis here, as in things naturall; water's

*Una actio non
denominat.*

A Christian clothed with Christ.

our instance, which consists of many elements; but because moistnes and coldnes are the principall predominant qualities in the compound, thence it has its denomination, is called water. *Asa removed not the high places*, did evill in many things, *neverthelesse his heart was perfect with the Lord all his days*; uprightnesse and integrity of heart were predominant in his heart, therefore twas a perfect heart, and so called, mercy was the cause, would it should be so.

ARGUM. 4. SECT. 4.

Every man is, and every man do's, in the account of the Gospel, that which he is, and do's, when hee's most himself; but a gracious man, when he is himself least of all, when hee's most himself, self-recreated, can he fall into sin? Hence may be said not to sin. Man, when he sins, is not *apted* for, in his right minde

minde, but doe's *ex se ire*, go out of himself; and therefore repentance, which is the change of the minde and man, by which he comes from a depraved to a renned self, is expressed by *metamorphosis*, a word that imports recovering of wits, lost wits, and is of some translated, after-wisdom; the parable of the lost son conduces to the clearing of this; he craves his portion, takes it, leaves his home, and fathers bosome, travels, goes far, as farre as he could, spends his substance on his lusts, living loosely; but want makes him a servant, and brings him to live on husks, could he get them; but all this while, he was not himself: but having received a sence of sin next a sight of the meanes of escape from it, which was Gods way of striving to bring life againe into his dead child, he breathes after home, not being judged, according to what he was before, but according to what he was, when he came

to

Luke 15. 17.

A man in
 such a pang
 of passion, is
 led by an un-
 usual phrase,
 non esse apud
 and as t
 men's, ad se
 disse, co re-
 to him-

to himself, ver. 17. which appears
by the sequel, from the 29. ver. to
the end of the Chapter; for when
his brother accused him to his fa-
ther, for what he had been and
done, no notice is taken of such
things, nor answer given as was ex-
pected, but words of grace and fa-
vour are in the reply; *Thy brother
that was dead, is now alive, he that
was lost, is now found; g.d. Hee's now
another manner of man; there's
a truth in what thou sayst, and I
know it very well; but he was mad
when he did those things, was not
himself, was dead; but the case is
altered; tell me not what he was,
and did, but what he now is, and
doth; thou wouldst have me kick,
and kill, but Ile kisse; tis my live
child, my found child, hee's now
come to himself: there's a time
when God doe's, and will make it
out to his children, that their for-
mer sins shall not be reviewed,
is that they are, and shall be, which
his eye is upon, his heart most in-
-*

not

not God a good Father & hee's all
bowels, very pittifull; and of tender
mercy; one of many commiserati-
ons saith the Greek word; *He for-
give their iniquities, and will re-
member their sins no more.* God do's
forget as well as forgive, and for-
get all he forgives. Christians, this
God do's for you, what do you for
each other? we aske pardon, let's
give it.

ARGUM. 5. SECT. 5.

EVERY man is, and do's, in Gos-
pel account, that which he is,
& do's in sins consummation, in the
finishing of sin; but the espoused
of Christ do's not consummate
sin, finish sin, therefore are they
said not to sin, *Sin when it's finish-
ed brings forth death, viz.* When
full, perfect, compleat, through-
ly and exactly made an end of, as
the word is; but no sins of Saints
do thus terminate, are thus mor-
tall

A Christian's death with Christ.

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fall, can thus kill them; sins of
Saints were crucified in Christs
crucifixion, can never so revive
in them againe, as to bring this
death upon them. They do not
crown sin, the end crownes and
proves the action good or evil;
Exitus est probat, and end imports
perfection, i. e. an exact perfor-
mance of the action; sins, in Saints,
are broken, uncoated, evils not di-
gested into full growth, and full
strength; hence are they said to
be mortified, washed, cleansed: take
an instance, Passion flowing thence;
where the grace of Patience is not
whole but broken, wounded and
maimed, not perfect passion, tis
not commander, but commanded;
not in them, as in others, they have
but their pangs and fits of such fir-
ries, do but start and startle into
sin, tis not long lived in them, and
that little dying breath it has, is as
soon expired as inspir'd, as soon
out as in, they are not constant in
sin: *sed contra*, some do some-
thing

*Finis coronat
opus.*

1 Cor. 6:11.

Pin: 00000000

ARGUM. 6, SECT. 6.

A Very gracious man, is in the
accompt of God, and his Gos-
pell, that which he shall be in the
state of perfection, here are; but
men of grace, when men of glory
in perfect state, shall be spotless,
have no more power to spot
themselves; hence are they de-
emed spotless here, by imputation,
I meane, God, saith the Apostle
our things were not in things
they were: is granted, hee is not that
he shall be, in fulfesse, but hee
that he shall be, in grace; Christ
saith not so much what we are,
as what we shall be, *we are now*
saith John, and children have
their spots, as the Scriptures speak,
but

A Christian clothed with Christ.

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but it appears not what we shall be, for we shall be like him, and as Christ is, so are we in this world; he minds not so much, what image we have marred, as what of God unto us hee's made; hee's made holy, and holiness to us, comely, and comeliness to us; hee's laid to forgive, & forget sin, not to minde, to remember it no more; he has a greater memory of his peoples vertues, then vices; thinks more on their future then present state.

The first borne heire of a rich man is in the account of his father, wealthy, say he has nothing but necessities; because Though he has little in possession, he has much in reversion, if he lives too long. So here, a Christians comeliness is not so much in possession, as in reversion: not so much in his owne, as in Christs owne hands; yet the life of his lustre and grace, though in his owne possession, yet the meane of preservation is not without him, in Christ his

1 Joh. 4. 17.

1 Joh. 4. 17.

1 Joh. 4. 17.

his head, from which well of Life he draws all his waters that are living in himselfe: dying things absent and far from us, are made present and nigh to us by imputation, and *sides mendica manu*; promises afar off, were seen and embraced by *Abraham*, where the Greek has it, he saluted them, kissed Christ in the promise, and was interchangeably kissed of him, when Christ was then afar off, and not incarnate: yet were they drawne together by mutuall nearnesse and dearness of love, as the word in the originall, imports. Christ considers, accounts, and concludes them, as under the enjoyment of their distant, and absent as well as present beauty, and purity. Sweet Christ can kisse them, as eyeing them in their comelines, which is to come when it shall be their glory, to be lost in his glory, and their throne, that he has his throne, and their greatest joy, to live with him the joy-maker,

Feb. 11. 3.

January 11. 3.
and 12. 3.

ker; such heads are destinated unto the Diadem: you have seen in what sence Saints are sinlesse, in what sence not; the Lord make these things advantage to you, godly gaine.

Tertul.

CHAP. 4. SECT. I.

1. **W**ATCH thy way-ward heart that thou makest not God a lyer; every sin is a lye, tis cald in Scripture a *lying vanity*, and for a man to observe it, is to *for sake his owne mercies*. Saints sinning give God the lye; Infidelity is a lye, and gives God the lye, and which is more, maketh God a lyer; *he that believeth not God has made him a lyer; and he that saies he has not sinned makes God a lyer*: be not slow of heart to beleeve; do's Christ account thee *all faire*? make not thy selfe all soule; do's he say thou art sinlesse? and wilt thou, canst thou sin *lenlesly*?

Jonah 2. 8.

1 Joh. 5. 10.

1 Joh. 1. 10.

'Tis true, corruption, edged
 with a temptation, gets, as it were,
 the bill and the winde, and upon
 such advantages too oft prevails;
 we can stay no more from sinning,
 then the heart from panting, or the
 pulse from beating; our lives we
 may feare, abound more with sins
 then the firmament with stars, or
 the turnace with Sparks, which
 caused that saying, *Libera me Do-
 mine a malo homine meipso*; Lord,
 free me from that evill man mine
 owne selfe: in our hearts our
 sins are voluminous, in our lives,
 our errata's are in a sence infinite;
 tis not falling into the water that
 drowns, but lying in it; so fal-
 ling into sin sinks not thy soule,
 but living in it; and although sins
 of Saints are not in the account of
 God, because pardoned, yet when
 they see the sins of others, have
 they cause to say with the good
 Martyr, *Nam ego talis*? Whether
 or why am not I such? whether
 or no he's God cleansed me, and
 if

Trap.

M. Bradford.

if so, why ha's God done this for me? What can I more then they, that God should thus love me, charge no sin upon me? make not God a lyer, though thou canst not escape sin whilst in the body, yet do not make sin, make a trade of sin, not art it, not sin artificially, presumptuously, delightfully, willingly, with the whole man, industriously, that were to damme up the way of donations divine.

*Domine non
sum dignus
quem tu dili-
gas.
Augustin.*

SECT. 2.

1. **R**Uminate sensibly what this Lamb suffered to take away sin, and make thee spotlesse; he himselfe was made sin for us, who knew no sin, nor did sin, neither was guile found in his mouth, and when he was reviled, he reviled not againe, when he suffered, he threatened not, who his own selfe bear our sins, in his own body on the tree, saith the Scripture, that we might be made the

*Cor. 5. 21.
1 Pet. 2. 24.
22, 23.*

Heb. 12. 2.

Luk. 23. 5. 11.

Sanguinem
congelatum
exiit extru-
sit

Mark. 8. 12.

Expleat, La-
chrimis egeri-
turque dolor.

Phil. 2. 7.

Evacuavit se
ex omni gloria
pro aequalitate
cum Patre,
Zanch.

righteousnesse of God in him; he was
a sinner, not only by imputation,
but by reputation; he was num-
bred among the transgressors; he it
is that did drink hell drie to the
bottome; ha's left no hell behind
for thee; He was slighted, set at
nought, ~~reprobatus~~ made no body, de-
rided, ~~exprobratus~~ they blew their
noles at him; he was railed on, buf-
feted, scourged, had his agonies, his
bloody sweating ~~Spiritus aquas~~ clottie
bloud issued through his flesh and
skin, in an abundant measure, and
that without any externall vio-
lence, meerly by the force of his
own saddest thoughts within him;
was strongly accused, ~~inimicus~~ with
great intention of Spirit, and
great contention of speech; he
sighed deeply, ~~tristis~~ had a
straighened heart, and made him-
selfe of no reputation ~~intra~~ did ex-
haust, exanimate, evacuate, annihila-
te, and empty himselfe of his all,
for a season, he was ~~emptus~~ & ~~inimicus~~
price, and counter-price for lost
undone

undone soules; and at last had his
 decesse, his exodus, his de-
 parture out of that *Egypt* and *E-*
gyptian bondage; a coercive, co-
 gent consideration, to cause com-
 pliance with Christ. O Saints! in
Sion behold your King; First, as
 weeping for, and over you; his
 face was foule with weeping; and
 his visage marred more then any
 mans; yea, then any of the sons of
 men: O what a sweetnesse of
 strength attractive there is in the
 sight of a *Jesus*! at standing and
 knocking at the hearts door, with
 a tear in his eye, crying, *Open unto*
me; open unto me; my Sister; I am
thy Brother; not a stranger; and
my locks are wet with the dew and
drops of the night: shal sweet Christ
 put his hand to the holt of the door, and
 thy bowels not move for him? shall
 no drops of *Myrrhe*, sweet smelling
Myrrhe, fall from thy hands and fin-
 gers, when thou layest hold on the ban-
 dles of the lockes? Secondly, Look
 wishly on Christ as bleedings; for, in
 thee,

*Ex omni ad ni-
 hil seipsum re-
 degit.*

Beza.

1 Tim. 2. 13.

Luk 9. 31.

Esay 52. 14.

Cam. 5. 4. 5.

Luk. 22. 44

thee, in drawing thy soule, he drew
 till the blond came, clotie blood;
 he then was begging strength, to
 bear the rod for sins, that were
 not his own; *Messiah was cut off, but*
not for himself, saith Daniel, my sins,
 and thy finnes, squeezed the blond
 out of his blessed sides, hands, and
 feet, and pierced him in the most
 nervous, tender parts; such loss
 were we to this good friend; yet
Jesus Christ is burnt up with love
 to poor sinners, to make them
 rich Saints; and wilt thou cast wa-
 ter on this fire, by resistance?
 Canst thou then? hast thou bow-
 els of iron, and suckedst a Tyger
 when thou wast young? Thirdly,
 Cast thine eye on Christ, as dying;
 on a crucified Christ, Christ on
 the Crosse, now even now stretch-
 ing out his arms, holding out his
 breast, opening his bosome, and
 heart, crying out, who will, who-
 soever will come, let him come
 and lodge in this heart of mine;
 the lower crosse, was sweet Christ's
 death-

John 7. 37.

death-bed, there he made his last will, and which is more then other dying friends can doe; he dyed, drawing, pulling sinners into his own heart: O saints, and sinners! tis a most vile thing to meet dying Christ with disdain: Christ dying leap'd for joy, that by dying he could keep sons alive. Now tell me, O my friend, when thou seest him set a full cup of wrath, death, and hell to his head, and seest him sigh, sing, and smile, for thy good; canst thou break that cup of trembling on his fair face, and not have thy heart fettered with Christs stricken love-cords, which are softer then oyle: sure, his love applied to thy heart heartily, will make thee ingenuous, free, thankful, respectfull. Solomons honey, and Samsons Dalilah are sweet drinks, that swell some, who are after glad to vomit them up againe, and are pained with sickness at the remembrance of them; but 'tis not so here, that love that Christ ha's

W 2 F 4 from

M. Ruther-
ford.

*Latere, erit
impossibile, ap-
parere, intolera-
bile.
Anselmus.*

*Ego sum, ecce
hominem quem
crucifixisti; ec-
ce latus quod
pugulistis, ecce
vulnera quae in-
fistis.*

Rev. 1. 7.

*Isdem quibus
videmus oculis
stemus.*

from us is better bestow'd; and
stout-hearted sinners, He tell you
your doom; Christs love comes
neer you, but you fly from it, you
wil need mountains to fall upon you,
and hide you from his presence, sweet
Lambe, that he is, thats an hell-like
sorrow, yet must be suffered, when
to hide twill be impossible, and to
appear intolerable: O think on the
day of Christs appearance, when
hee'l speak with a voice like thun-
der; *I am he, behold the man whom
ye have crucified*, the sides that you
have pierc'd, my hands and feet;
lo, see the wounds you made, and
this will be day when he comes with
clouds; every eye shall see him, and
they also which pierced him; and all
kindreds of the earth shall waille
because of him; They shall look
and lament; then a good consci-
ence towards God will more be-
stead; then all the treasures in the
world,

SECT. 3.

I Ove him, and live to him, who
accounts thee lovely; truly,
without halting, wholly, without
halving; let Christs love be thy
pattern; a Sea of love has a bot-
tome, an Heaven of love, a brim;
but infinite love is limit-lesse, such
is his; the infinite love of God in
Christ; moves in a circle of life;
Christs heart is the spring and
fountaine there; all rivers and
streams of love meet as a congre-
gation of all good; and there the
Ocean, the Sea of love and loveli-
nesse; Christs Chariot runs on
wheels of love, and the pace is ea-
sie and sweet, and he breaths with
his *aura levis*; his gentle gales,
that are cheering, that thou mayst
breath-like him. Christs love is
an Elixir, which by contraction
there be any disposition of goodnes
in the same matter; it will render
of the same property it selfe is;

*Plus valebit
conscientia par-
quam maris
plena. Bern.*

*Probatio dili-
gentis exhibito
est operis. Tunc
in Evang.
Hom. 30.
Mat. 22. 37.*

Luk. 8. 4. 7.
Melancthon.

'tis a rarity, a great one, and a mer-
veilous *Languinum*, inticer of desi-
res. One conflicted under the pangs
of death, and at last comforted,
breath'd out her thoughts thus;
now, and not till now, understand
I the meaning of those words, *Thy
sins are forgiven thee*; then, and
not till then, it should seem, was
heart rais'd and ravished with un-
speakable love, to this lovely Lamb,
which love is the fruit of remis-
sion of sin; 'tis a sad thing to have
a selfish, circular love, that ha's no
center but self, ascends no higher,
goes no farther. Among the Ro-
mans, they who were saved, were
wont to crowne him that saved
them, and to honour him as a fa-
ther, all their dayes; so Christians
should take the Crown of glory,
of all their salvations, and good
actions, and set it on Christs head,
who best becomes it; he that speaks
of himself seeks his own glory, said
Christ, *filio-letkum*, and *filio-*
for honour of your fathers, who's
your

your esteeme of Christ? is this
your best example you give?
do's this make the stampe on your
coyne? then it's not current
with Christ. Some are in Pauls
language, *proud wisdom*, blown,
and swolne up, *knowing nothing a
right, and as they ought to know*; a tum-
mor in the body, is a symptome
sad enough, in the soul, faddest of
all; doters on questions and strife
of words, as quaxias, question-fick, the
best successe whereof will be *tan-
guor* in the end; such must be with-
drawne from us, *stand off*,
keep at a distance from such know-
ledge without love, is like raine in
the middle region; what was a
grave speech, I know that I know
nothing. Some got the tree of
knowledge but losse the tree of
life, saies one, *A pollutes from
first love fronts on your face*,
some are at first warme, next cold,
warme, to a middle temper, but
last feeling could in affection to
Christ.

1 Tim. 4. 12.
*Magnus constant
magnas agere
maga.*
*Magni magis
res.*

1 Tim. 6. 4.

Socrates.

S E C T. 4.

FOLLOW thy husband, begin
 wth thanksgiving, sing to this
 Jesus the Canticle most evangeli-
 call; as thou didst put no bounds
 to thy self sinning, being now sa-
 ved from it; put no bounds to thy
 thanksgiving: Ingratitude, say
 some, is a Monster in nature, a So-
 locisme in manners, a Paradox in
 grace, damming up the course of
 donations divine and humane. We
 respect the tree, who's shade's, our
 defence; Thanksgiving was *Da-*
ther's Sancti rapula, the stomach
 should be full out, and then there's
 no ease or rest, till the heart's un-
 laden in Christ: ha's God let thee
 see thou'rt sinlesse, that he has put
 away thy sin; then cover: That
 thou maist do, and suffer as much,
 and more, now sin is pardoned, as
 thou wouldst have done and suffer-
 ed for a particular knowledge of
 it; before thou hadst it, then thou
 wast

*Principium
 fuerit medi-
 um repet, ex-
 tra alget.
 Hymnus ewan-
 gelisissimus.*

*Let thy mo-
 dus be sine mo-
 do. Bern.*

Luk. I. 68.

*Ardor honore-
 tus, cuius nos
 tuetur.*

wast all action to have it, nothing was irksome which was a leading meanes to it; O then, what running to God, and the godly, for information? what praying, hearing, reading and enquiring was there then? then thou thought'st it more worth then a world, and what's the mercy the lesse, because out of Christs hand into thine owne? a Be active in sanctification, because formerly thou wast passive in regeneration, and in making satisfaction for the transgression, *having through great and precious promises, received the divine nature; where's the cleansing from all filthinesse of flesh & spirit?* 3 Spend, and end all thy dayes in meditation and admiration of what the Lord thy God ha's done for thee, who was once under the curse, the law, the lash; cry as the Prophet, *who is a God like to our God, that pardons iniquity, transgressions and sin, who delights in mercy, and casts our sins into the depths of the Sea,* wonder

Gods the Agent, man the Patient then.
2 Cor. 7. 1.

Micha 7. 18, 19.

dest thou art not so vile as the vilest
in Gods esteeme; that he beares
thee any good will, gives thee one
good word, can speake so well, and
thou deserveest so ill, that thy name
do's not stink with God; what but
free grace, full grace, rich grace,
has put a difference twixt thee and
other men; lay then the blame of
future sufferings upon thy sinning,
and let every unkindnesse in carri-
age towards Christ, be killing to
thy very heart; and ponder his
great goodnesse till all time be
lost in eternity.

SECT. 5.

5. **T**AKE thy stand in Christ.
Motion ha's no rest till in a
fit place, nor thou, Christian, till
quieted in Christ; no bird will
prune her selfe, and sing, till she
ha's taken a stand that's pleasing;
dost thou suffer for Christ? thou
must afford it, thou gettest and
gain.

gaineſt well by it, thou mayſt lay
out ones for him, lend him ones,
and hee'll revaliate hundreds, an
hundred ſould, and better; God
lets us ſuffer, not to abuſe us, but to
uſe us, make the beſt uſe of us; yea,
he ha's already done, and ſuffered
more for thee then thou ever
didſt, or canſt do for him: Belie-
vers, in this ſtrange land, may you
hang up your Harps upon the wil-
lowes; yet ſing your *Hebrew* ſongs,
and ſongs of *Sion* to your King;
but by Phyſick is the way to
health, and to joy, you paſſe
through ſorrow, you have but
your ſeed, time here, your harveſt
hereafter; *may ſow in tears, but ſhall*
reap in joy; Fructus eſt uſq; in ſemine,
and even the fruit it ſelfe is in the
root; not to be afflicted, is not to
be affected; to cover the Altar
with tears is not ſo comely, as to
doe with the calyes of our lips;
every bird can ſing in the Spring;
but Birds of Paradiſe, heavenly
ones ſhould ſing in Autumn, win-
ters

*Non ad exerci-
um ſed ad ex-
ercitium.*

*Bern. in Mat.
90. Sermon. 12.
Mat. 2. 13.
Hoſea 14. 2.*

Peter Martyr,
in 3 Sam. 24.

Habet & lacry-
magna voluptas
Seneca.

Ubi dolor volup-
tas est, Aug.
Confess. l. c. 2.

ters of wells are warmest in Win-
ter, so should thy heart be with
joy, in sorrow; there's a mirth of
mourning. *Paul and Silas sang
Psalms in the stocks*, and had plea-
sure in contemptible, comfortless
chains, *Luctus gaudio mixtus*, mour-
ning with mirth mixed, best be-
comes Martyrs; some can weep,
singing for joy of heart, in frow-
ning dayes. Spouse, consider thy
Husband; the fountain of joy
it selfe did not, in the dayes of his
flesh, seem a man of much joy,
yet rejoyced in spirit; the wine of
the grapes of the *Canaan* above,
and the water of life, with the im-
mortall bread, is sufficient to make
man heartily hardie, in greatest
hardships under the Crosse of
Christ: Such as gather Simples,
take herbs in the Spring, flowers
in Summer, fruit in Autumne,
roots in winter; and why Roots
in Winter? because the sap is then
gone downe, is most in the root,
when least in the branch, most un-
der

der ground, when least above it;
the richest vaine of oare lye deepest;
dost thou misse the sappe
of sweetnesse in thy selfe a
branch? Christ is thy Vine, thy
Root, and secures it for thee; ga-
then thy scattered comforts into
Christ, enjoy him, and them in
him, and thou choosest the better
part, wilt finde losses for Christ,
clear gaine; being eased of thy sin,
the greatest work is done, the
greatest trouble is over; God
thooses his arrow, as *Jonathan*, not
so much to harme as to warne
thee.

S E C T. 6.

6. *S*ay thy marvel, that so many
smind earth, and so few mind
heaven, they'r not married to the
Lambe, else would they live, lye
downe, and rise with him; such
Terrigina fratres are written in the
earth. O Lord, they that depart
from

Jer. 17. 12.

from that shal be written in the earth,
because they have forsaken this, the
fountain of living waters; these,
Grasshopper-like, breed, live and
dye, in the same ground; and
though winged they are in some
measure for higher things, yet fly
they do not; sometime they hop
heaven-ward a little, but fall to the
ground again, and at last their
earthly wombe they make their
heavenly Tombe, moving like
muck-wormes, clogging them-
selves with thick cley, till in judge-
ment their cloid; men of the first
Adam, onely from the earth, of
an earthly breed, and hence are
they strangers to this second *A-
dam*, the Lord from Heaven:
Poor souls, what's the world? 'tis
but a CIPHER in Gods sight; look,
even in the profits and pleasures,
they are but as smock, which
wings teares from the eyes, and
then becomes nothing; and all
the joyes of life are but seeming
ones unto what's future; all seen
things

things are sweeter in the ambition,
than in the fruition; they'r too
too cloying upon a review, we in
time loath what we have former-
ly lov'd; as *Amnon* served *Tamar*;
we love our food when it is meat,
but loath it when 'tis excrement;
prize it when we take it into us,
despise it when it passes through
us: all secular and sublunary de-
lights are like *Sodom's* Apples,
the inside of whose beauty is but
ash.

*Desiderio
lata crescant
cui data de-
cant.*

*Qua concilio
cinere sunt.*

SECT. 7.

7. **L** Et all goe whether twill,
that Christ may come
where, and when he will; let all
goe for him where ere you finde
him; hee's the onely Peace-ma-
ker, and peace-matter, who alone
under his father, can turne *Galga-
tha* into *Sabbath*; *Moses* could
loose a fruitful *Egypt* for Christ,
a place where *Nilus* over-flowes.

*Aut pax, aut
passio, when
Christ comes.*

Ephes. 2. 13.

12. 17.

Sic certaminis

Moderator.

Prognus.

Phil. 3. 8.

calabala

Sic non patia-
tur, ut ponatur.

and seed, being sowne, yeilds foure
rich harvests in lesse then foure
months, to the owners thereof.
Origen chose rather to be a poore
Catechist in *Alexandria*, than, de-
nying Christ, to be with his fellow
Pupils in great authority and fa-
vour. And all *Pauls* gaine was left,
deem'd losse, drosse, dunge, and
doggs meate for Christ; such
things if in competition with
Christ, are, to such souls, objects
of loathing, not of love; and such
great loosers for Christ, are great-
est gainers, who repent they knew
not the commodity sooner; Dei-
ty rewards the devout.

S E C T. 8.

8 **T**AKE comfort, and be of
good cheer, that Christ ac-
counts thee sinles: thou art not such
as the world would make thee, thy
worth is hid from their eyes; when
they'd minde nothing but thy fa-
lings,

lings, let this refresh thy spirits
for ever, that thou art arrayed with
Christ, in Christs attire; thy na-
kednesse is not, the shame and
blame thereof is not, thy sin is not;
but thy God is. O heart! open
wide and well, that Christ may fill
thee; now that which fought
the life of thy glory, beauty and
comfort is dead, now maist thou
returne from the wildernesse of
sorrow, and solitarinesse, and dwell
in thine owne City, not made with
hands. Now Christ is thy life, and
death will be thy gaine, now maist
thou sing triumphing, O death,
where is thy sting? O grave *where is*
thy victory? and give thanks to the fa-
ther, who ha's made thee victor
through Christ his sonne; yea,
more then Conqueror, for thou
hast over overcome, as the word
is in the originall; now to die, is
no more to thee, but *repatriasse*,
to reverse home, go to heaven a-
gain; now maist thou joy in af-
liction, stand in temptation, be

I Cor. 15. 57.
In Christ
saies the Apo-
stle
*super super-
amus*, we doe
over over-
come.
Rom. 8. 37.

As Heavily weare,

perfect in action, and go freely to
the full breasts of consolation in
Christ. O Spouse! speak wel of
thy husband, where ere thou goest,
commend him to all, both friends
and enemies, and sith the Peace-
maker ha's spoken peace-matter,
returne no more to folly,

Dixi, Laus Dei.

FINIS.



